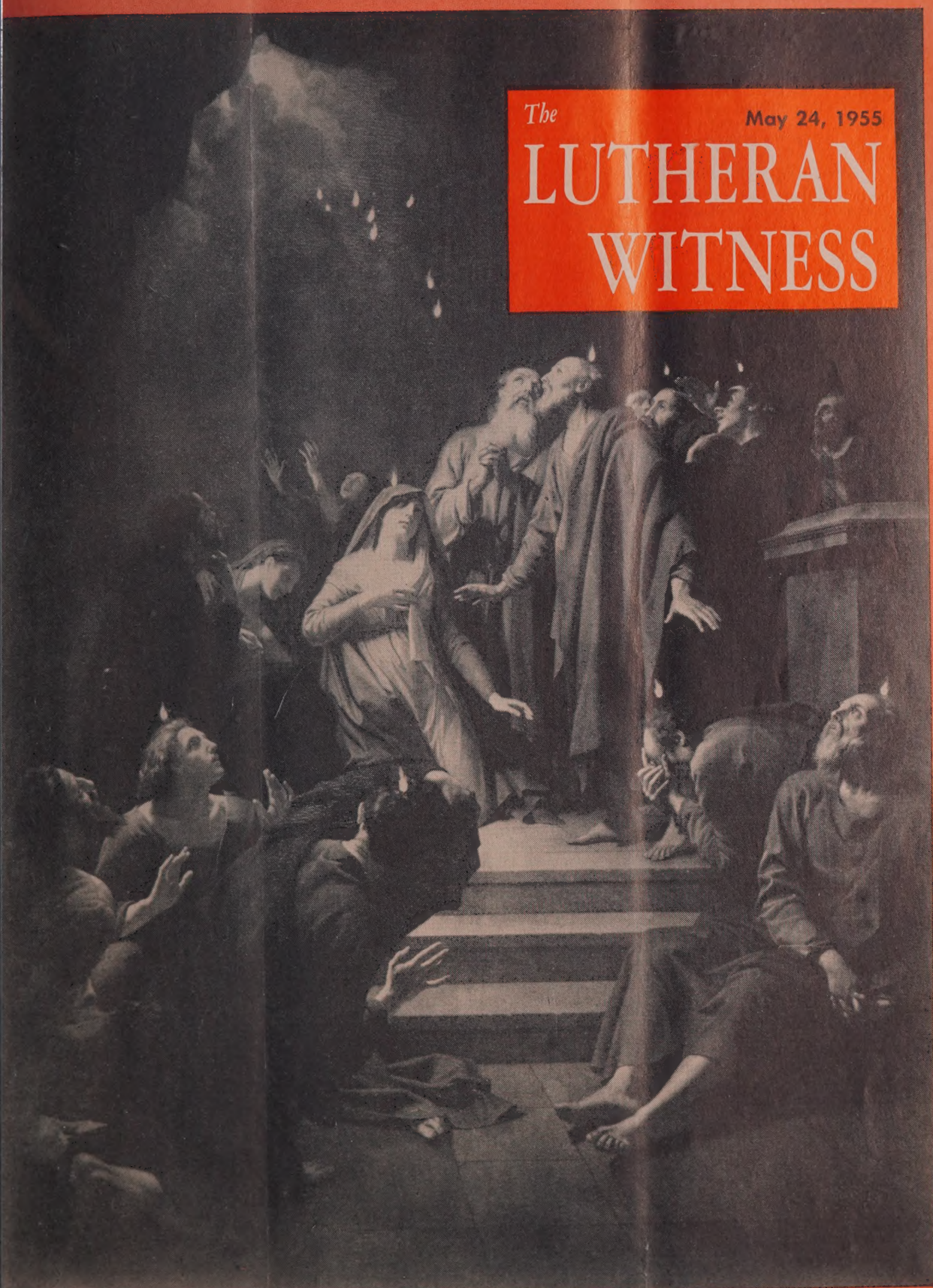


The

May 24, 1955

LUTHERAN WITNESS



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"Descent of the Holy Ghost," Adrian van der Werff

Letters

Letters addressed to this department must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

"KINGDOM WORKERS"

The publication "Enlisting and Training Kingdom Workers" and other basic materials were authorized by the Milwaukee convention of Synod in 1950. This booklet is now and has been available from the Stewardship Department, 210 N. Broadway, St. Louis, Mo., since 1952, at 50 cents a copy. Every synodical District and circuit was made aware of the publication and encouraged to use it in educating and training the laity for Kingdom service. . . . If you send a dollar to our Stewardship Department and request this pamphlet and training material which the department can send for that amount, you will receive all or more than you expected. . . . I am a layman.

Peoria, Ill.

GEORGE L. FOLKERS

TOPIC FOR WOMEN'S GROUP

"Behold Thy Handmaid" is one of the most constructive and inspiring articles I have ever read on Mary, mother of Jesus. I am happy you featured this article by Mrs. A. B. Thomas. We see what gifts of spiritual insight and consecration God has given our lay people. I hope you will continue to make use of their gifts. We shall use the article as our topic in our women's group.

Hilo, Hawaii

N. V. ABBOTT, Pastor

"WONDERFUL TRAINING"

Each time we are privileged to have a student pastor preach, we are thrilled at the wonderful training the seminarians are receiving. It makes us proud to belong to a church that places so much emphasis on training in the Word of God.

Brentwood, Pa.

H. J. R.

GROWING

Newsweek, March 28 issue, lists the larger Protestant bodies. The Methodists lead with more than 9,000,000. The Lutheran Church—Missouri Synod is in eighth place, and *Newsweek* comments: "This strict Lutheran body now has more than 2,000,000 members. . . . Its ultraconservative tenets and independent views still attract converts."

Formerly we wondered about our smallness. Now we are concerned about our bigness. First this means humility.

Making the big eight means responsibility. In a big way we are shouldering this responsibility. We are permitted under God to have the world's largest radio and television broadcasts in the Lutheran Hour and "This Is the Life."

On all levels of our church we need to be aware of our responsibility to God, to ourselves, and to others. That responsibility is to continue our closeness of stand on the Holy Scriptures as our only guide for faith and life. Our continuing responsibility to God is to be always faithful to His Word.

Chanute, Kans. FREDERICK H. PRALLE

"OUR REAL BUSINESS"

The December, 1954, issue of *The Lutheran Chaplain* carried an article which, I believe, should be brought to the attention of all our people through the pages of the LUTHERAN WITNESS: "What Are Our Basic Religious Goals?" by the Rev. John Heuss, rector of Trinity Episcopal Church, New York City.

This article comes to grips with what I am convinced is one of the basic problems in our church today. There is a great deal of activity in the average church, but very little of that activity is related to the real task in which we ought to be engaged. We are busy with trivialities when we ought to be head over heels at work saving souls. We have no end of organizations and meetings, but the number of church members actively engaged in trying to convert the world into Spirit-filled men and women is pitifully small. We are busy about everything but our real business. It is no trick to get a crowd out for a spaghetti dinner, Easter breakfast, or a bake sale, but ask them to come to study God's Word, to witness to the faith that is in them, and how many will respond? Yet that is our only reason for being here.

Stockton, Calif.

RAYMOND RIMBACH, Pastor

"SERIOUS CHALLENGE"

In the past few months I have become increasingly aware of the tremendous campaign that the Roman Catholics are putting on in the popular magazines and the daily newspapers throughout the nation. Whatever may be said of the errors of this church, it commands admiration and respect for its methods of dissemination. We would do well to learn from Roman Catholics in this field. The Scriptures tell us to be harmless as doves and wise as serpents. . . .

What, then, are we going to do about it? Perhaps a special committee could be formed to do research and write articles defending and stating the evangelical Biblical truth as against these errorists. Organizations such as the Lutheran Laymen's League or the Walther League through their national boards and local clubs could insert these articles in the national magazines and the daily local newspapers. I pray God that something may be done. Here, I believe, is a serious challenge.

Camden, N. J. CARL L. McCCLURE, Jr.

BAPTISM OF MUSLIM

The following paragraph in a letter written by our missionary Henry J. Otten, Wandoor, S. Malabar, India, to Dr. Harold J. Freiheit, treasurer of the Lutheran Medical Mission Association, should help some of us to realize how easy it is for Americans to be Christians and servants of Christ, and what added

reason we have for supporting Him in other countries with prayers and offerings.

"Our first baptism from the Mission of Malabar took place on January 1, 1954. The young man's name is Paul A. Kutty. The 'Paul' is the Christianization. We hardly expected any baptism this early in our work. We thought in terms of 10 or 15 years. One thing saddens us is that he can hardly come around Wandoor again. If he is liable to be killed by the Muslims. It takes great faith for a Muslim to come a Christian. Please pray for him also. He is now trying to find some in another district where he is known. His brother is our medical officer, and we are hoping that he too some day follow in his brother's footsteps."

St. Louis, Mo. ALLAN H. JAHSEN

GRATEFUL FOR GOSPEL BROADCASTS

Would you like to know what proved the greatest blessing to me in your broadcasting from Station KJLW in the morning at 9:20 when you invited the listeners to participate in the 15 minute devotions of the students and teachers at Concordia Seminary?

I'm a converted Jewess, and the pages given by the teachers at Concordia have blessed my soul over and over. I look forward to that lesson every week. May the Lord bless the teachers and students at Concordia and continue to use them to proclaim the good news of salvation throughout the world. I have a daughter in Africa, today, proclaiming this good news among the Moslem pagans in Nigeria, under the Sudanese Mission.

St. Louis, Mo.

MRS.

The Lutheran Witness

Official Organ of

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THE LUTHERAN WITNESS

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Come, Spirit, Come

Why do some people underrate the person and work of the Holy Spirit? One can understand why certain disciples at Ephesus "We have not so much as heard there be any Holy Ghost." We are today an almost comparable of knowledge concerning the Person in the Holy Trinity.

Miraculous Works

The Bible opens with the statement that the Spirit of God moved the face of the waters. "Let Us make man in Our image," said the Father as He prepared for the climax of His first week. As not anything that was made came into existence without the divine Son, so the Father made the heavens and all the things of them by the "Breath [Spirit] of His mouth."

The Bible says also, "Holy men of old spake as they were moved by the Spirit of God." When the fullness of God was come, God sent forth His Son, made of a woman — in whose name the Holy Spirit wrought the miracle of the Incarnation.

Pentecost

On Pentecost, God the Spirit revealed Himself in a rushing mighty wind and in tongues of fire. The disciples of Jesus, dispirited and craven a few weeks before, were completely changed. An astounding miracle had come to pass. They were no longer to die for a Master who had been taken from their midst. Nothing

could stop their march into all the world after Pentecost.

About three thousand people were added to the church on that first Whitsunday. Only fifty-two days had elapsed since one Jerusalem multitude was "instant with loud voices, requiring that He [Jesus] should be crucified." On Pentecost no fewer than 3,000 Jews repented and were baptized in the name of Jesus Christ for the remission of sins. An amazing miracle!

Needed in Our Hearts

Here is the pivotal importance of the Spirit of God: "No man can say that Jesus is the Lord but by the Holy

Ghost." We cannot by our own reason and strength believe that Jesus Christ is our Lord or come to Him as our Savior.

The Blessed Spirit is our Teacher, Comforter, Guide, Liberator, Witness. Like wind, He turns rebellious hearts to God; like water, He washes corrupt hearts clean; like fire, He thaws out frozen hearts and enlightens them with His gifts.

Needed in Our Churches

God the Holy Spirit is the Life of a Christian church. Human initiative alone cannot build a Christian congregation. A large plant with modern facilities and efficient management does not spell success in Kingdom undertakings. The true strength of a church lies in the measure of the Spirit it possesses.

We need to pray often and fervently for the transforming power of the Spirit in our churches: to convince us of our sin and to lead us to our Savior; to pour fresh life into our souls and to fire us with boldness to speak of the things which we have seen and heard; to free us from all doubts and to comfort us in our sorrows.

Come

When the Day of Pentecost was fully come, the disciples were all with one accord in one place, waiting for the advent of God's Spirit. He would come to us today. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

*Come, oh, come, Thou quick'ning Spirit,
God from all eternity!
May Thy power never fail us;
Dwell within us constantly.*

SPIRIT OF MERCY

Spirit of Mercy, shed light from above,
Come and reveal to us God's wondrous love,
From all false doctrines preserve us, we pray;
Strengthen our faith, come to us lest we stray.

Spirit of Mercy, come, cleanse Thou our heart,
Grant that from Thee we may nevermore part.
O mighty Spirit, Thy power bestow
So that in faith and in grace we may grow.

Spirit of Mercy, who makes all things new,
Help us, Thy children, with Thy Word e'er true
That every evil on earth we may shun,
Then lead us Home when our course here is run.

MARIE C. TURK





Your SYNOD

THE PRESIDENT

During the second week after Easter three Districts — Oklahoma, South-eastern, and Southern California — met in conventions. Vice-Presidents representing Synod at the first two report keen interest in the work of the District and of the church at large.

The Southern California District's 25th anniversary convention began with a mass service, Sunday afternoon, April 17. There were several outstanding features to this service. All former District Presidents, the Revs. G. H. Smukal, Walter F. Troeger, Armand E. Mueller, and the present President, the Rev. Victor L. Behnken, had special parts in the service. A chorus of 700 children's voices, directed by Edwin T. Pingel, and a chorus of 700 adult voices, directed by H. Meyerhoff, beautified the services wonderfully.

Exceptional Mission Opportunities

District mission boards report exceptional opportunities for the establishment of new mission stations. We continue to have marked shifts of population to the Southeast, the Southwest, and the West. An average of 1,200 people move to California daily. This results in an exceptional concentration of population, especially in Southern California. In the vicinity of the larger cities immense housing projects grow up like mushrooms. Dairies, truck farms, and beautiful orange groves must give way to these housing developments.

Members from our Midwestern congregations and other areas are among those who move to these congested areas. Where we are in a position to enter these new suburbs and towns and establish missions, these fellow Lutherans form the nucleus of new congregations.

The Great Needs of These Fields

Again and again a person hears those whose glowing reports of these wonderful opportunities conclude with two "ifs":

1. "If we only had the funds to purchase a site in a favorable location and could then erect a building on it, even if it is only a very modest chapel!" At once reference is made to the need of a larger Church Extension Fund from which these mission congregations may obtain loans, either without interest or at a low rate. As these congregations then refund the money in regular fixed installments, the funds can be lent to other small struggling congregations. Thus the Church Extension Fund, truly a revolving fund, continues to function.

Right here it may be well to ask: "Has God blessed you with temporal possessions? Are you in a position to make a special donation (over and above your regular contributions) to the Church Extension Fund of Synod? Have you ever given thought to remembering the Church Extension Fund in your will and testament? If you cannot make an outright donation, are you in a position to make a loan to the Church Extension Fund?" Synod will be glad to hear from you and make proper arrangements for such a loan. Write to our Treasurer, W. H. Schlueter, 210 N. Broadway, St. Louis 2, Mo.

2. The second great "if" is: "If we can only get a pastor, missionary, or teacher for these fields 'white unto harvest'!" Though today we have more students at our colleges and seminaries than ever before in the history of our Synod, we are experiencing acute shortages. The special committee of Synod, whose business it is to assign calls to graduates from our seminaries

and teachers colleges, again face pronounced shortages, and, of course, will be felt most keenly in the Districts.

The Assignment Board had 248 for ministerial candidates and 208 candidates, a shortage of 64. For 285 applications for vicars, only 10 were available; a shortage of 92. There were 176 calls for teacher candidates and only 164 available, a shortage of 12. For the 291 applications for vicars, only 78 were available, a shortage of 213. There were 150 applications for student vicars and only 172 available. Hence some 221 applied for regular teachers and 213 for student vicars. However, these figures reveal how earnestly we beseech the Lord for laborers.

Transmitting the Information

An experience most gratifying to those of us who represent the church at large at our District conventions is the excellent attention given when we seek to give the assembled delegates a panoramic view of the work of Synod. Synod's Vice-President and I have spoken of this frequently and then asked ourselves what we do to persuade the pastors, teachers, and lay delegates to transmit this interest and enthusiasm to even in their home congregations.

If only everyone in our congregations knew, yes, if only everyone were thoroughly informed, there would be a tremendous increase in the prayer offerings brought unto the Lord. We do not make this one of our efforts? Must we not give the information to our people if we want to become interested in, and share the work of, the church? May we bless these efforts!

JOHN W. BEHNKEN

BOARD OF DIRECTORS

Report of the synodical Board of Directors' meeting, April 28 and 29, 1955:

Missions: The recommendation of the Board for Missions in North and South America, endorsed by the Church Extension Board, was adopted to initiate the "Sponsor a Mission Plan," whereby congregations and individuals will be given an opportunity to assist the Mission Boards of the 32 North American Districts, out of their own funds beyond and above the budget, in bringing new congregations into being.

The securing of sponsors is to be confined to ads in "The Mission Call."

The creation of a Chair of Missions at the St. Louis seminary was authorized. The new professor will be called according to regular procedure.

The Treasurer reported that our Postwar Reserve Fund set up in 1945 was used to take care of the deficits in 1948 through 1954.

Bequests received from February 16 to April 26 amounted to \$36,147.04, plus a legacy of \$7,179.45.

Our Christians are responding to the challenge of the higher tax but even greater efforts must be made to avoid a new deficit. Ten leading Districts of Synod make up 68 per cent of the budget.

Permission was granted to add another man to the **Parish Education** and one to the **Stewardship Department**.

The advance for the **Martin Luther** film has been repaid.

M. F. KRETZMANN, Secretary



The Great Company

Psalm 68:11: "The Lord gave the great; great was the company of that published it."

Pentecost is a glad festival. It be-
kens the coming of the Spirit of
God, who leads His people into all
truth.

This is the Comforter whom
the Father sends, before He left the earth,
to send to His disciples.
He is the Paraclete who came, like
fire and flame, to the assembled
disciples in Jerusalem, filling the
room with His presence and lighting
souls with His warmth.

At Pentecost the Psalmist's words
are true: "The Lord gave the Word;
He was the company of those that
published it." The Word came from
above — the Word of salvation and
life. And the company that published
it was great indeed — the mighty,
glorious host of the redeemed.

The Lord still gives the Word. He
gives it every time the message of sal-
vation is preached from a Christian
pulpit; every time a Christian opens
his Bible; every time a group of be-
lievers gather in His name to study
His Word and to ponder its sacred
meanings; every time a little one hears
of God's love from the lips of parent
or teacher; every time a child of God
communes with his Lord in prayer.
But more: He gives that Word
every time an infant is brought to the
baptismal font; every time a Christian
stands at the altar rail to receive the
Eucharist Communion. For the Word
is spoken and taught and read
and less real and no less powerful
when it comes in baptismal water, or
when it is clothed in bread and wine.
The written Word and the Sacra-
mental Word both reveal Him who is
the Word made flesh. It is He who
at Pentecost was preached unto the
world; to Him they were converted;
in Him they were baptized; for Him
the apostles witnessed.

Down through the centuries that
message has been proclaimed. And the
great company that has published it
has grown greater still with every
passing age. Truly, "their line is gone
through all the earth, and their
name is to the end of the world."

We are the heirs of the Pentecostal
promise. Our hearts have been en-
dowed with the Pentecostal fire.
Our voices ever publish the Pen-
tecostal Word!

THOMAS COATES

*Watch ye therefore; for ye know
not when the Master of the house
cometh, at even, or at midnight, or at
the cockcrow, or in the morning;
lest, coming suddenly, He find you
sleeping. And what I say unto you,
I say unto all, Watch.* MARK 13:35-37

In Mark's Gospel, Jesus concludes
His long discourse on the last times
with a note which resounds through-
out the New Testament: Always be
ready for the coming of the Day of
Judgment.

Our Lord here adverts to an illus-
tration which He had just employed.
He had compared Himself to a man
who undertakes a journey. The serv-
ants do not know at what time their
master will return; they are always to
be ready to receive him. The Romans
divided the night into four "watches"
of three hours each: evening (from
6 to 9), midnight (from 9 to 12),
cockcrow (from 12 to 3), morning
(from 3 to 6). Jesus makes His ex-
hortation vivid by enumerating these
watches, in each one of which the
servants are to be in a proper state to
welcome their master.

Is this not a matter of utmost se-
riousness? It has been well said that
when the Last Day dawns it will ap-
pear not to be different from any
other day. The sun will rise as bright
as usual, people will eat and drink, go
to work, laugh and joke, and if they
are wicked, they will curse, blaspheme,
and indulge in their pet sins, as is
their custom. God's children will say
their usual prayers. Nobody will de-
clare, "Today the Judge comes," but
the general view will be: "Today will
be like tomorrow and the day after
tomorrow." And then, when the wheel
of human existence is turning as it
has done since the creation of the
world, suddenly everything will come
to a stop. In a second the Son of God
will be seen by all. Everywhere angels
will be active. The trumpet of the
archangel will send forth its tremen-
dous blasts. All graves will be opened.
The dead, regardless of what became
of their ashes, will be raised, and the
Judgment will be held.

This is the picture placed before
us by the words under consideration
and by the teaching that the Lord's
Day will come as a thief in the night,
that is, when it is not expected. The
great lesson for us is that we in sin-
cere repentance, putting our trust al-
together in the divine Savior, always
be ready for His arrival.

WILLIAM F. ARNDT

What About Unbaptized Children?

Every Christian ought to have an an-
swer to the question: "What hap-
pens to the soul of an unbaptized
child?" We need never answer a ques-
tion which God has not answered.
God has stated positively: "He that
believeth and is baptized shall be
saved."

He never said that an unbaptized
person will be eternally lost. He did
indeed make clear that they who
choose to despise Baptism sign their
own eternal death warrant. People
who despise Baptism are committing
a grievous sin. They are despising
God's Word. This is despising God,
for God and His Word always go to-
gether. However, when God binds
us to Baptism, He does not bind
Himself.

He is capable of saving a person
without Baptism. He gave the Holy
Ghost to John the Baptizer while he
was yet in his mother's womb. That
He will call anyone to faith save
through His own means of grace God
has never told us. That He is capable
of doing so we should never doubt.

Suppose a child dies unexpectedly
a day before it was to have been bap-
tized. Is there any comfort for par-
ents whom death defeated in their
purpose? Most assuredly. Dr. Francis
Pieper put it this way: "We have
reason to hold that God has His own
way, not revealed to us, in which He
brings the gift of faith to the hearts
of children of Christian parents who
die without Baptism. This was cer-
tainly the case with girl children in
the Old Testament." Such a child has
been committed to the grace of God
in the prayer of parents and congrega-
tion.

We Do Not Baptize Indiscriminately

The church requires that Baptism
always be kept within an honest and
upright framework of purpose. It
does not approve clandestine Bap-
tism, the secret baptizing of the child
without the knowledge or consent of
its parents. Parents who bring their
children to Baptism ought to have the
honest purpose of walking with their
children on the path of dedication to
the goal of Baptism. Godparents
share this purpose. All ought to look
beyond Baptism to the continued life
of the child within the Christian
Church. For that reason the church
always has confirmation in view when
a child is baptized.

C. W. BERNER

Editorials

Whitsunday — The Feast of the Holy Spirit — Pentecost

WHY CELEBRATE PENTECOST?

Because the unusual signs and wonders which accompanied the outpouring of the Holy Spirit on the first Pentecost have impressed us deeply, we tend to lose sight of the meaning of Pentecost for us in the 20th century. For some, Sunday, May 29, 1955, is simply the day before Memorial Day, the middle of a long week end for enjoyment.

When Pentecost must take a secondary position, there is something wrong with our sense of values. Pentecost is one of the great festivals of the church.

Before Pentecost and its outpouring of the Holy Spirit, the first disciples misunderstood much about the birth, the life, the death, and the resurrection of Christ, and they lacked much which was necessary to carry out their tasks in the church. With the gift of the Holy Spirit the Lord gave its members a fuller understanding of the central truths of the Gospel. Because Christ kept His promise to send the Holy Spirit, we have the holy Christian Church.

Pentecost is as important, lasting, and timeless as Christmas and the birth of the Savior, as Good Friday and the death of Christ, as Easter and the resurrection of the Redeemer.

"PRICKED IN THEIR HEARTS"

The stress of living in an age of wars and rumors of wars begins to show. Mental sickness in America has assumed epidemic proportions. Seeking escape from aggravating strains, many people take to aspirin or alcohol, hobbies or group activities, cheap novels or inspirational books. Apostles of mental serenity thrive on the popular notion that problems of everyday living can be resolved by adjustment to the "divine intelligence," by applying the "science" of faith.

The men and women in the Pentecost multitude were also living under stress. To them, too, Apostles of peace spoke. But their words were far from unctuous. "Jesus of Nazareth," said Peter to the throng, "ye have taken and by wicked hands have crucified. . . . God hath made that same Jesus, whom ye have slain, both Lord and Christ."

As a result of Peter's Spirit-breathed words, his listeners were "pricked in their hearts." Stung, those Jews, devout men of every nation, asked: "Men and brethren, what shall we do?" Exhorted by Peter, they repented and were baptized in the name of Jesus Christ for the remission of sins. And the peace of God, which passes all understanding, was with them.

When the spirit of man is disquieted, a fragrant lotion of human philosophy will bring him no relief. The trouble is rooted in his evil imagination; his rebellion against the will of God; his selfishness and uncontrolled emotions; his

sins, which are many. His heart needs to be pricked; he repents and lays the burden of his guilt at the feet of a forgiving, merciful God; and then, washed clean by the blood of the Lamb, he walks no more in the flesh but in the Spirit.

FRUITS OF THE SPIRIT

Love: The Spirit plants in Christians a love for God and man which neither counts the cost nor asks for reward. It is a love like that of Christ, who loved unto the end.

Joy: The Paraclete, the Comforter, halts the chase after phantom pleasures and provides delight in the Lord. He puts melody into silent heart chambers.

Peace: Through Jesus Christ, Spirit-filled Christians are in harmony with the will of God; they are calm, ease, undisturbed, unruffled.

Long-suffering: When provoked, children of the Comforter are long and strong in patience, happy when they suffer for righteousness' sake.

Gentleness: Those who walk in the Spirit are disposed to do no ill; they harbor no wicked intentions; they do not give place to spite.

Goodness: Holy Ghost Christians reap rich dividends of love, joy, peace, by doing good to others; theirs is an active, productive goodness.

Faith: Of those who trust in Jesus' blood and righteousness the Spirit makes stable characters, people who are faithful, loyal, true.

Meekness: Children of the Spirit of Adoption are molded by hammer blows of tribulation; they are not given to resentment or bitterness.

Temperance: The Comforter disciplines emotion, holds hunger, thirst, all passions in check; He brings about complete composure.

PENTECOST AND MISSIONS

The Spirit on Pentecost impelled people to be missionaries. Through Him they were born again. Through Him they found forgiveness in the crucified Christ and through Him a God whom they could love and trust. These wonderful treasures they could not keep selfishly in their bosoms. They lived Christ. They witnessed to the Gospel with power. They must tell others.

The Spirit of God is still active in the world. He has not ceased to convert sinners to the Savior. Christian missions are still thriving. Weary men are worried, troubled. Many are frightened. Many are now willing to listen. It is our opportunity to tell them of the Gospel through which the Spirit of grace and truth exerts his sanctifying power.

Those Leaves

CLINGING AND LIFTING

Whereas the success of congregational work is in a great measure dependent on the consecrated work of the pastor, it must be admitted that he is laboring under a terrific handicap if he is afflicted with an uninterested membership. The most powerful factor in building up a congregation is an active, boosting, missionizing membership. The pastor's missionary work can, of course, be most effectively accomplished through the organized channels of church visitation, under the direction of the pastor. But in the ordinary routine of daily life the average member will find plentiful opportunity to speak to his neighbor, his coworker, his business acquaintance, his employee, his neighbors. An invitation to the church services, the Bible study or the society meetings costs little effort. There is no better publicity agency for a church than an enthusiastic membership. Every member should be informed of the valuable Lutheran Biblical heritage and tell it to others. The church member must get away from the idea that he is merely to listen to the sermon and contribute to the support. Every real member should feel called as a coworker of the pastor for the cause of the Savior. It is not enough for any Christian to know that he is a Christian. He must, in turn, be striving to save others. Dwight L. Moody used to tell of seeing one day a steel engraving which pleased him very much. He said: "I thought it was the finest thing I had ever seen at the time, and I bought it. It was the picture of a woman coming out of the water, clinging with both hands to the Cross of Refuge. "But wait a moment," he went on to say, "I saw another picture which completely spoiled this one for me entirely. It was so much more beautiful. It was a picture of a person coming out of the darkness with one arm clinging to the cross, but with the other arm she was lifting someone else out of the waves."

Colorado District Edition

GROW OR DIE

A tree does not grow rapidly once it has reached its maximum height and age. But it must grow some each year, or it is dead and is removed from its place among the trees. As adults, we do not grow as rapidly in Christian knowledge as we did, for example, during our confirmation and instruction period. But adult Christians must grow spiritually each day, lest they die spiritually.

Too often we adult Lutheran Christians have the impression that our learning days ended when the confirmation certificate was placed into our hands. The number of new members which some adults bring for not attending Bible study and other adult study groups is a sign of real spiritual growth in our churches.

Paul wrote to young Pastor Timothy: "All Scripture is inspired by inspiration of God and is profitable . . ." Let us adults recognize the necessity of Scripture and a deeper knowledge of it. Our being "wise unto salvation through the Word of God, through which the Spirit works such things in us" — H. H. WIECHMANN in *South Wisconsin District*



What's the Answer?

Question: Would you mind explaining why the words "He descended into hell" were omitted from the Nicene Creed?

Answer: None of the three ecumenical creeds of our church contains all the articles of our faith. The Apostles' Creed, for instance, does not mention Baptism or Holy Communion. As a rule, the Creeds of the church were drawn up to fill a specific need. When the Nicene Creed was formulated, there were numerous men who denied the deity of Jesus Christ. That explains the strong emphasis which this creed places on this doctrine: "God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father." Christ's descent into hell, on the other hand, was not under dispute at that time; hence it was not mentioned. The *Lutheran Cyclopedia* observes that also the older versions of the Apostolic Creed did not contain this statement, but that it was added later.

Question: Is it advisable for our Missouri Synod Lutheran pastors to use the Revised Standard Version of the Bible as the authority in the teaching of the Sunday morning Bible class?

Answer: This question will have to be answered by each congregation. Our Synod has not officially adopted any particular translation of the Bible. There is no doubt that every modern translation of the Bible reflects the original text, although here and there some improvements could be made. It would not be wrong to use the RSV in Bible classes to show its merits and defects.

Question: What is the stand of the Lutheran Church and its dogmatists on the state of the souls of stillborn children? Has the baptism of stillborn children ever been practiced by individual pastors with the sanction of the Lutheran Church?

Answer: The position of the Lutheran Church regarding this matter, on which the Bible itself is silent, can best be expressed in the words of Dr. F. Pieper (*Christian Dogmatics* III, 278): "There is some basis for the hope that God has a method, not revealed to us, by which He works faith in the children of Christians dying without Baptism (Mark 10:13-16). For children of unbelievers we do not venture to hold out such a hope. We are here entering the field of the unsearchable judgments of God (Rom. 11:33)." We must not forget that while God has bound us to the use of the Word and the Sacraments, He Himself is not so bound. An instance of the Holy Spirit's power to influence an unborn child in a spiritual way is found in Luke 1:15, 41, 44. Behind all this is the Gospel proclamation that God was in Christ reconciling the world unto Himself (2 Cor. 5:19).

Whether individual pastors have ever practiced the baptism of stillborn children we cannot say, but we are sure that it was not done with the church's sanction. The means of grace are for the living (Heb. 9:27). O. E. S.



A Word in Season



What Youth Wants

When the new confirmands enter my junior Bible class, I ask them to put in writing why they go to Sunday school and what they expect to get out of it. Their answers run in the same vein, and they are very gratifying.

Newly confirmed youngsters want to study God's Word. They expect their teachers to be prepared on Sunday mornings; they want to learn something about the church, its history, its work at home and abroad, its organization on the various levels; they want Christian fellowship and opportunity to present their problems in open discussion.

These are expressions from 13-year-olds. This is what our youth wants. And this is what our churches must give them.

The Church's Answer

Most of all, our young people challenge us to let them prove their worth.

Many churches report that they lose a distressing percentage of their

youth after confirmation. What a tragedy! It need not be.

We must keep our children in the church. We must convince them that they are important to us. We must lend a helping hand to them always.

We do everything we possibly can for the spiritual well-being of our own children. To do as much and more for our "children in Christ" as a church is our solemn obligation.

Now Is the Time to Invest in Youth

God help us to invest heavily in our youth *now*!

We often hear that our youngsters are the future of the church. True. But are they not also the present? Therefore the time to train youth, the time to give youth our love and understanding, is *now*, not in some faraway tomorrow.

Responsibility for the young people of the church rests with the entire church. God holds every Christian congregation accountable for all of its members, young and old.

When our youngsters are con-

firmed, they achieve the official of church membership. They are eligible to partake of the Supper.

Unfortunately, in some far confirmation is looked upon as an educational goal. Many parents experience a sense of relief after confirmation service, because have "pulled their children through the instructions. Now their children are ready to shift for themselves. In short, confirmation is regarded as a sort of "graduation."

Graduation from God's Graduation, of course, but a graduation to God's Word.

Our churches must turn this negative attitude of parents and children into a positive. Junior Bible classes, senior Bible classes, advanced classes, are planned so that our people will progress from one class to another. By conducting Bible classes a church demonstrates sincere interest in the welfare of its youth along the line.

LULU V. STEINING
Holland, Mich.

"Bring Only Honor to It"

In a courtroom in Chicago a judge was hearing the petitions of those who wanted to change their names. A man with an almost unpronounceable name of few vowels and many consonants wanted a simple name that people could pronounce and spell easily. A woman wanted to bury the past by changing her name. And so the cases went. In each instance the judge granted the request, ending with the remark: "This is now your legal name. See that you bring only honor to it."

Royal families have been jealous of their names. Families among the European nobility generally imbued their children with the determination that the family name must remain unsullied. The Brahmanic child is not permitted to forget that he belongs to the highest caste among the Hindus, and his conduct must always be such that he brings only honor to the Brahmanic name.

"A Good Name"

A sense of pride in the family name is not an undesirable trait to develop in children so long as snobishness is not part of this sense of pride. "A good name is rather to be

chosen than great riches." Baden Hall on the campus of St. John's College in Winfield, Kans., perpetuates the name of a great pioneer, an ardent supporter of Christian education. The Bach family, highly endowed with musical gifts, could take pride in its name. Even if honor and fame have not accompanied a family name, the respect with which the local community holds that name should be of concern also to the children of the family. "You're Mr. Blank's son; that's fine. Your father is well thought of." Such a sentiment should be a spur to any boy to bring only honor to his name.

A Great Church

We use the name "Lutheran." The name of Martin Luther ranks among the greatest in the annals of the world. We need not repeat his contributions as reformer, writer, poet, musician, theologian.

The church which bears his name has become a great church. Her greatness consists not so much in numbers as in her fidelity to the truth which Martin Luther taught. It behooves her children to bring only honor to this name.

"Jesus Men"

We have a far nobler name call ourselves "Christians." This was first given to the disciples at Antioch. St. John writes in the Revelation: "Him that overcometh I will make a pillar in the temple of My God, and he shall go out; and I will write upon him the name of My God and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God, and I will write upon him My new name."

The name of our Redeemer is precious one to us. It tells us of salvation and grace and the fulfillment of God's promises. At the name of Jesus, the Apostle says, every knee should bow. We are "Jesus men" the Chinese Christians are called.

To everyone who calls himself Christian there must be this conviction: Knowing what this name means, what God has wrought in him making him a Christian, he will have a deep sensitivity for the word that Chicago judge: "This is your name. See that you bring honor to it."

St. Louis, Mo. CARL S. MEYER



MISSION CALL

This insert in the LUTHERAN WITNESS has only one purpose: to inform our people from time to time on current happenings in our church's far-flung mission work and thereby persuade them to support this vital program with their prayers and offerings. *Mission Call* is edited by Rev. J. E. Herrmann, Stewardship Counselor, 210 N. Broadway, St. Louis

Hello, Hilo!

One of our new mission stations in Hawaii is found in the Hilo district. It is served by the Rev. N. Abbott, formerly of Texas, who went to Hawaii during the summer of 1954. On Easter Sunday Pastor Abbott baptized and confirmed his first class of seven adults. The significant thing about the class is that all were former Buddhists. The class includes names like Mizuguchi, Tadashi, Hasegawas, Fujioka, Hanagami, Kimie.

Pastor Abbott reports that when he taught the class the doctrine of salvation by grace alone through faith, the class said that this was completely new to them. They maintained that in their former religion of Buddhism they had always been taught that man must do something to please God first before He would be pleased with them.

To show that they appreciate what they have found in our church, the members of the class have already interested several other people in a class to be started soon.

One adult was not confirmed, though he had said he would be. A few days before Easter he reported that he still had some Buddhist ties from which he wished to be entirely free before joining. He had been treasurer of a Buddhist church. He had



Baptismal and Confirmation class in front of Hilo Chapel

resigned, but they would not accept his resignation. He still intends to resign and break away, but he wishes to do it as diplomatically as possible for his mother's sake, who is a member of that same Buddhist congregation and who lives with him. He still comes to church and does much for the church, making such things as the altar, the platform, tables, a bookcase. Pastor Abbott feels that it will be only a matter of time until this former Buddhist also is confirmed.

ARRIVED ON FIELD

Norbert Becker —
January 24, 1955 — Philippines
The William Wagners —
March 2, 1955 — New Guinea
The Arbie Patschkes —
April 7, 1955 — Japan
The Foreign Mission Builders —
April 8, 1955 — New Guinea
The Edward Kraffts —
April 10, 1955 — India
Lorraine Behling —
April 11, 1955 — Hong Kong
The S. V. Worthingtons —
April 17, 1955 — Formosa

BIRTHS

Mark John — to Ian and Enid Kleinig
December 19, 1954 — New Guinea
Mark Charles — to Edward and Phyllis
Dicke, December 27, 1954 — New
Guinea
David — to Lee and Ruth Strackbein,
March 21, 1955 — New Guinea
David Michael — to Ralph and Fern
Phipps, March 23, 1955 — Japan
Deborah Ruth — to Leroy and Ruth
Hass, February 11, 1955 — St. Louis
James Martin — to Paul and Carol
Kreyling, January 19, 1955 — Tokyo,
Japan

ARRIVED IN STATES

Missionary Robert Trautmann —
March 31, 1955 — from India
Missionary and Mrs. Herbert Manns —
April 17, 1955 — from India
The Richard Meyer Family —
April 25, 1955 — from Japan



Adventuring for Christ in *Nigeria*

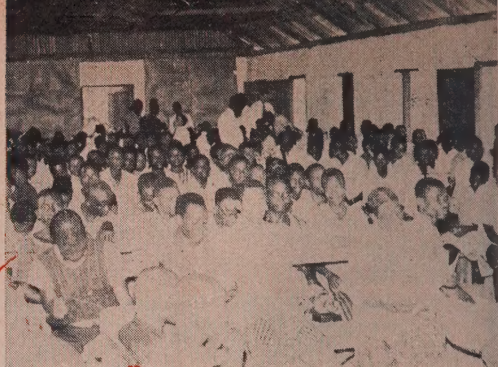
A Correction . . .

In the October 26, 1954, issue of Mission Call we failed to make a complete quote from a Philippine newsletter. The full quote reads: "It is not easy to find students with the required spiritual, intellectual, and physical qualifications who, at the same time, are so situated financially as to be able to support themselves during the training period." We unintentionally omitted the last half of this sentence and thereby gave the first part of it a wrong meaning. As the full sentence now reads, it does justice to qualified students in the Philippines who for lack of finances are not able to prepare for the Christian ministry.

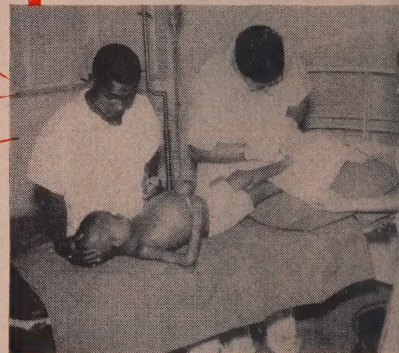
"How I love my people — and Africa in general! My people have taken me in as their own. . . . My first private communicant turned out to be a leper without any feet. Each congregation has a certain percentage of members, usually quite old, who are dying in a state of complete neglect. . . . In Southern Nigeria there is nothing so vital or so powerful as the effect of faith. But we need men; not those who feel they must make a great self-sacrifice, but rather those who would tumble into the work as an exciting adventure for Christ."

So write Paul Bartling and Duane Mehl, vicars from Concordia Seminary, St. Louis, who are working in the Nigerian mission field. They are sponsored by the 110 Plan, a student mission program at the St. Louis seminary.

LEN STAHLKE



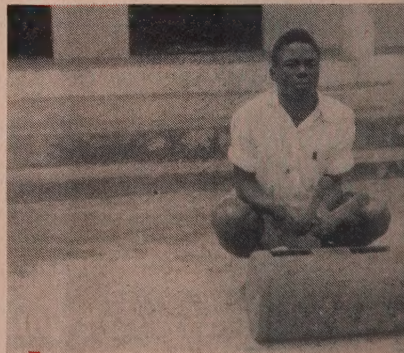
1954 Synodical Convention of the Lutheran Church of Nigeria at Aq



Lutheran Hospital Operating Room, I has acute anemia. Dr. Meves, his wife and native aide give patient pla



Native Board of Directors is installed at Aq Esop convention. Supt. Schwep ciant; Rev. A. T. V. Ekong, interpre



To signal time for Lutheran Normal classes, they use a drum, more effectively a bell, for the drummer can identify by varied beats

When youth works for GOD...

When youth learns to know Christ and decides to serve Him, you can expect two things: action and results. At Binalonan in the Philippines a few of eight young people serves on Sunday school stations, three of them on Sunday morning. On Sunday afternoons at 1 o'clock, while the tropical sun is still bearing down, the teachers gather at the missionary's residence before setting out for the four other stations. At about 5 o'clock they have returned to record the afternoon's attendance. The record book shows an average of 260 children are saved every Sunday by the eight teachers.

But these young Christians were not satisfied with bringing the saved Word to children only. They looked upon the past Lenten season as an opportunity to publish the Gospel also to adults. Five stations were selected for weekly training services. A colored film-strip served as the added attraction. Each evening at about 6:30 a

crew of three to five young men loaded equipment into the mission trailer: generator, amplifier, projector. Then followed a 10—20 minute ride over dusty roads. Within minutes after arriving at the Sunday school station, the generator was in operation, a string of lights was up, and the loudspeaker was sending sacred music out among the bamboos, coconut trees, and native houses. After 100 or 200 people had answered the call, the program of singing, preaching, and picture showing got under way. Except when flat tires or a defective generator caused delays, the crew was home by 10 P. M.

In this way members of this crew for Christ gave from three to five nights a week — some of them after a hard day's work — to this project for six weeks.

But the results are gratifying. At one station the adults have requested a regular Bible class for themselves. At another place, people from across the river, generally "hostile" territory, began to attend regularly. At another, people were heard to complain that the sermon was too short. At several places people purchased New Testaments and Bibles.

Only God Himself knows how many people are closer to Christ as a result of these young people. But Christian youths know that when they teach God's Word, God works in the hearts of people. This is enough to spur them on to bring the Word of Life to young and old in the Philippines.

NORBERT BECKER
April 14, 1955



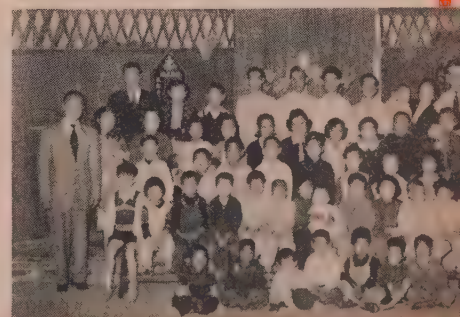
Binalonan young men and trailer loaded with evangelizing equipment



Binalonan Sunday school teachers sort leaflets



Binalonan Sunday school teachers with Missionary Becker prepare to leave for stations



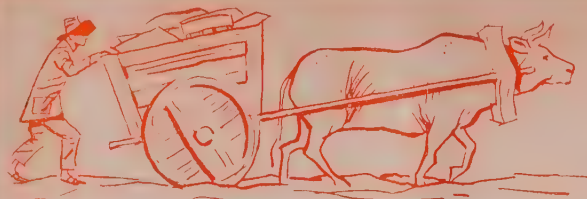
Group baptized at Macao, March 20, 1955



Baptized Christians at the Lin Hsiou T'ang. Eight men with lapel decorations were baptized by Mr. Edgar Tai in December 1954, after instruction by seminary students

Philip Chapel dedication, Lyemun, Hong Kong, March 13, 1955





New Mission in Eastern *Venezuela*



Rev. and Mrs. Heinrich Zeuch



Missionary Zeuch speaking about the "One Thing
Needful"



Gerhard Zeuch and his Sunday school

A recent issue of the LUTHERAN WITNESS contained the notice that Pastor Heinrich Zeuch of San Antonio de Maturin, Venezuela, had successfully passed his colloquy and that he is eligible for a call into the ministry. He has since been called by the Board for Missions in North and South America as missionary in the eastern part of Venezuela.

Pastor Heinrich Zeuch has an interesting story to tell about his experiences in World Wars I and II and his mission activities in Germany. He treasures a Bible to which he ascribes the preservation of his life because the Bible stopped a bullet which might have been fatal.

The story about his contact with the Missouri Synod through a letter which Teacher William E. Wegener of Oak Park, Ill., placed into a pocket of a coat sent to Germany has already been told, but we shall let Pastor Zeuch take up the story at this point.

"The little note in the coat pocket resulted in a lively correspondence. Mr. Wegener urged me to enter the full employ of the Missouri Synod. At first I saw no opportunity for this. However, when my eldest son Gerhard and my brother emigrated to Venezuela, I began to make plans to follow them. I suggested to Dr. Herman A. Mayer, with whom I had been put in touch by Mr. Wegener, that I be permitted to do mission work in Venezuela for the Missouri Synod. In the meantime Dr. Mayer visited Venezuela and recommended the opening of work there.

"In August 1950 our family moved to Venezuela. Our son Gerhard had saved enough money to pay our transportation. We rented a large home in San Antonio. Two of my sons opened a carpenter shop. We were able to buy a small farm. Thus our livelihood was secured. It did not take long to learn the Spanish language, and in 1951 we were already doing active mission work. We started with services in our own home. Later, with the help of the Mission Board, we rented a home in El Rincon. The people came from far and near. I conducted services on Sunday morning. The service was followed by Sunday school, which was in charge of Gerhard and my other children. We also organized a Bible class and a choir, which met during the week. On August 10, 1952, we dedicated a little chapel in El Rincon. Pastor T. Strieter of Caracas preached the festival sermon.

"Before long a second preaching station was organized in the neighboring village El Colorado. Here, too, we have services, a Sunday school, Bible class, and a choir. Children have been baptized, and the first class is ready for confirmation. Last year we also began work in Cachimi. Here, too, we have good results.

"The intellectual and spiritual ignorance in all of these places is a most indescribable. One dare talk nothing for granted. Most of the adults are unable to read or write. The poverty, too, is very great. There is always much joy at Christmas when, through the kindness of our people in Caracas, we are able to distribute used clothing to these people.

"Gerhard, my Sunday school and youth work assistant, wants to become a missionary here. May the Lord bless the work of the Missouri Synod everywhere and especially also in Venezuela." — HEINRICH ZEUCH.

WANT ADS

A great variety of needs to open up a new mission in Chile—Viña del Mar:

Sunday school lessons in Spanish \$10.00
Bible pictures, etc. 16.00

Narvarte and Torreon, Mexico:

New buildings will need pews, organ, hymnbooks, altar brasses. Any amount will be appreciated.

Hawaii — Kaneohe:

Sunday school literature .. \$10.00

Hawaii — Hilo:

Sunday school literature .. \$10.00

Student support at Monterrey, Mexico \$25.00 a month

Organ for Bangalore, India .. \$50.00

Library for Nagercoil Seminary, India Any amount

Slide projectors, Hong Kong Mission @ \$75.00

Blankets for TB sufferers in Hong Kong @ \$ 2.00



nce hardly a day passes on which one does not ask whether the or College buildings are actually r construction, a progress report his phase will be welcome.

a project of this type, where has been no previous construc- the first necessity is to get utili- from the city to the site and to are the site itself for the build- by constructing roads and es, installing utilities, and pro- g for adequate drainage.

onstruction of approximately two s of off-campus sanitary sewers water lines is now under way. ricity has already been brought e site by building new transmis- lines. And a new gas main is being run along the highway by ndiana Public Service Company.

on the campus itself the first g of site improvement is well g and is scheduled for completion une 1. The cost of this operation e be \$312,000. It is a large opera- involving the construction of a rete bridge near the main en- ce, 11,000 square yards of park- area, and almost one mile of ot drives and roads.

also included in this contract is construction of a total of more four miles of sewer and water (including 9,000 feet of concrete in sewer; 7,300 feet of sanitary rs, and 6,000 feet of water line). mmediately after the completion e site-improvement work, a con- will be awarded for construction e first eight buildings: the ad- stration building, the classroom ding and faculty offices, the cen- heating plant, the auditorium, the ent union building, the kitchen dining room, the infirmary, and library.

ans and specifications for these dings were released on April 18 list of ten invited bidders, and are scheduled to be opened on 24; contracts awarded on May 26; construction to begin on June 1. ans and specifications for six itories and 14 faculty residences scheduled to go to selected bid- by August 1.

MARTIN J. NEEB, President

LIGHT IN DARK YEARS

"There is no hope. Send him to an institution. He'll only embarrass you and your family."

Carl Kappen will never forget the psychiatrist's judgment of his son Robert, a retarded child. The words were spoken four years ago, and Kappen has since found that his son's condition is not hopeless.

Kappen, a member of Redeemer, Spokane, is vice-president of the Washington State Association for Retarded children. This is his story:

"Robert was our second child, born at Belle Fourche, S. Dak., in 1941. Of course, Mrs. Kappen and I were overjoyed that we had a son. But there was something that caused us worry. Robert was born with his tiny fingers webbed together. When he was a year old, we took him in for a physical checkup.

"Your child is not normal; he'll never be normal, he's retarded," the doctor told us.

"Until it strikes your own family, you cannot realize the tragedy of it. A family is never the same after that realization. But you'll learn to love the handicapped child more fiercely than you do the others.

"We moved to the coast, where we felt better medical care was available. But the first psychologist we took Robert to out here told us to place him in an institution across the United States from us—and then forget we had ever had him.

"We didn't, of course. One day when Robert was about four, we found him in a corner sitting on his little webbed hands, crying. He told us that other children had been making fun of his hands.

"We decided to have surgery done right away. The first operation was not a success. Two years later Bobby asked his father, 'Will you please try to fix my hands again, Daddy? And ask Jesus to help?' This time the operation was a success.

"When Bobby was almost nine, we took him to a psychiatrist who had a wonderful reputation. The doctor gave him a quick examination.

"There is no hope," he said. Put him away in an institution."

"That night about midnight I heard Bobby sobbing.

"What's the matter, Bobby?" I asked. 'Don't you feel good? Where does it hurt?'

"Bobby feel bad heart," he said, placing his hand on his chest. 'Doctor say Bobby was no good at all. I heard him. Don't throw me away, Daddy.'

"I assured him that he would stay in our home. Then he sobbed he wished Jesus would take him to heaven.

"Jesus loves kids like me, and worse than me," he said.

"About that time we heard of the group which is responsible for founding the class for retarded children at Webster School, Spokane. But before Bobby could start to school, he became seriously ill. An operation offered the only hope. The doctor warned that Bobby might not survive surgery. The day before the operation Pastor E. Hellwege came and talked to Bobby and told him of Jesus' love for children.

"Before Bobby was taken into surgery, his mother cried.

"Don't worry, Mother. Jesus will help me," he told her. When he came out of surgery, he smiled feebly and said, 'You see, Dad, doctors don't know everything. Jesus let me live anyway.'

"It took Bobby almost a year to recover. Then he started to Webster School for the Retarded. He has since learned to read children's primers, is learning to write. Perhaps someday he can be self-supporting.

"Have you ever dreamed something had happened and then woke up and found it hadn't? So often I've dreamed Robert was perfect . . .

"In God's sight he is."

EDITOR'S NOTE: The courage and faith of the Kappens is to be admired. But this story should not be construed as a disparagement of institutions and doctors. It must be recognized, as I am sure Mr. Kappen does, that there are degrees of retardation, that in certain cases and circumstances placing a child in an institution is best for the child. That is why institutions such as the Bethesda Home and the Good Shepherd Home of the West deserve our support. A fine work also is being done by state Associations for Retarded Children.—Northwest Edition of LUTHERAN WITNESS.

GOD WALKS WITH ME

God walks with me along life's way.
Each step I take of every day,
Though difficult the road may be,
I am secure, God walks with me!

God walks with me and holds my hand.
On land, at sea, or sinking sand
There is no peril I must flee,
For He is near; God walks with me!

When loneliness invades my heart,
Despairing not, I simply start
To call His name, and suddenly
This truth is known: God walks with me!

Alone? Neglected? Never! For
My Lord is with me evermore.
His love is mine eternally.
In life, through death, God walks with me!

Chicago, Ill.

LORRAINE GOOD



Religious NEWS

The Church

The World

The Nation

Lutherans in the world number 69,362,978, according to a report by the Lutheran World Federation from Geneva. Dr. Carl E. Lund-Quist, executive secretary, said the figure covers 120 church and mission groups. The total represents an increase of 1,650,794 over the 1953 report.

Lutherans comprise nearly 3% of the world population of 2,499,000,000. Dr. Lund-Quist said, about a third of world Protestantism's 207,000,000, and about 10% of the world Christian total of 692,400,000.

More than half the Lutherans—36,745,072—live in Germany; 7,000,000 in Sweden; 6,970,987 in the U. S. and Canada; 4,156,000 in Denmark; more than 4,000,000 in Finland; and 3,155,232 in Norway.

Vernon Pick, one of the first uranium millionaires, has chosen as his assistant Rev. Alan Humrickhouse, rector of St. Matthew's Episcopal Church, St. Paul. The clergyman will be responsible for obtaining personnel for Mr. Pick's expanding atomic energy, mining, ranching, and manufacturing interests and will also help set up a philanthropic organization. A former Minneapolis businessman, Mr. Pick "struck it rich" in prospecting for uranium in Colorado last fall.

In 1947, when Mr. Pick lived near Two Rivers, Minn., he first met the clergyman, who was then parish priest in Little Falls and Royalton, Minn.

The Episcopal bishop of Minnesota said of the rector's new post: "It is a fine thing that a vast enterprise, including a potentiality of a large philanthropic organization, should have on its staff a clergyman of the church who can help guide its decisions, in so far as philosophy and Christian social relations in communities affected by its activities are concerned."

Dr. Osborne T. Smallwood, a graduate of Immanuel Lutheran College, Greensboro, N. C., and pastor of Saint Matthew's Church, Baltimore, 1944 to 1946, was granted a Fulbright award to study at Anatolia College, Salonika, Greece. He resigned his pastorate to complete his work on a Ph. D. at New York University. Now an associate professor in English at Howard University, Washington, D. C., he has published articles in the *Journal of Negro History*.

A selection of Martin Luther's writings published in a German pocket-sized book in February became a best seller in West Germany. After the first printing of 45,000 copies was sold out during a few weeks in February, the S. Fischer Publishing Company of Bonn announced a second printing.

The book, sold for 1.90 German marks (about 45 cents), contains Luther's "Sermon on Good Works," "On Christian Liberty," "On the Babylonian Captivity of the Church," "To the Christian Nobility," and the Reformer's prefaces to Romans and the Epistle of James.

Dr. John M. Ellison, president of Virginia Union University, was elected president of the Richmond Ministers' Association, an organization of about 430 Protestant and Jewish clergymen. He is the first Negro president of the association, formed in March, 1953, by a merger of three white, Negro, and interracial ministerial groups.

The Washington (D. C.) Association of Congregational-Christian Churches has elected as moderator a Negro clergyman, the Rev. C. Shelby Rooks, pastor of Lincoln Temple Congregational Church in the capital.



GRACE CONGREGATION, HIGHLAND PARK, DETROIT, this month celebrates the 25th anniversary of the dedication of its house of worship. The church was founded in 1911 with a single family known to Rev. F. A. Kolch, the missionary at the time. Throughout its 44 years the church has had only one pastor, Pastor Kolch, and one male teacher in its Christian day school, O. W. Doroh. Several women teachers have been on the faculty. Grace has maintained its parish school during the two World Wars, the bank crash, and the prolonged depression.

Harvard has named a second theran to the faculty of the Divinity School. He is Dr. Walter Leih, associated with the Student Service of the National Lutheran Council as counselor to foreign students in New York City. Dr. Leihbrecht, a member of the Evangelical Church in Germany, will assume his new post in September. He obtained his Doctor of Theology degree at the University of Heidelberg.

Dr. Krister Stendahl of Sweden, the other Lutheran on the faculty, joined the staff last fall as associate professor of New Testament.

Dr. Edgar S. Brown, Jr., pastor of Grace Lutheran Church, Pottsville, Pa., has been elected director of the new department of worship, effective June 1.

Dr. Franklin Clark Fry, University of Chicago president, said the department "not impose any liturgical view or tradition upon the church. It is striving to elevate the standard of taste and practice in church worship, all who are chosen for leadership in the department will remember that it is not necessary 'that human traditions, rites, or ceremonies instituted by men, should be everywhere observed.' [The latter quotation is from Article VII of the Augsburg Confession.] The department will cultivate beauty and dignity in worship, but, in the spirit of the Lutheran Confession, will not attempt to bind anyone to a science in such matters nor to a down restrictive regulations."

Roman Catholics, despite their numerical increase, have exerted little influence or leadership in the church during the last 50 years, the Rev. Tracy Ellis, professor of church history at the Catholic University of America, Washington, D. C., and secretary of the American Catholic Historical Association, said in an address to a University of Chicago audience. While the Catholic population in the U. S. grew from 12,041,000 in 1900 to 31,648,424 in 1954, Father Ellis claimed that in proportion to numbers, American Catholics have not attained the national prominence that might be expected of them in the past half century.

His reasons for this lack of influence are: (1) the end of the stream of immigrants which absorbed

gies of the church during the 19th and early 20th centuries; (2) the existence of an environment that is largely nonintellectual, and even anti-intellectual. American Catholics, as Rev. Ellis said, have played a part in the anti-intellectual trends of our day. "A solid program for the enrichment of the human mind," he said, has been adulterated "by the introduction into the curricula of their colleges and universities of most of the pedagogical tricks that are gradually robbing American youth of the opportunity to become truly educated men." (3) The absence of religious discrimination shown in the presidential campaign of 1954. Rev. Paul J. Affeldt, who serves the congregation, is also an Episcopal pastor in five neighboring parishes.

vacationers in the lake resort and Mississippi River area of central Minnesota will want to worship in Zion Church, Brainerd, Minn., dedicated in November 1954. Rev. Paul J. Affeldt, who serves the congregation, is also an Episcopal pastor in five neighboring parishes.

tion's new church of contemporary design seats 416. Three stone reliefs of Christ's birth, cruci-



NORTH WOODS STUDIO

Zion Church, Brainerd, Minn., in lake resort area

n, and ascension adorn the stone behind the gray Mankato stone. The Kasota buff-stone lectern pulpit, and the walls of brick-Flemish bond with Kasota buff-trim, dignify the interior. Pews of blonded red oak.

The congregation's first house of worship, erected in 1890, was destroyed by fire in 1912. The second building, dedicated in 1915, served the congregation until 1953, when the site was sold to an oil company. The new church stands at Eighth and King streets.

The government of Norway, through its Ministry of Church and Education, has made a grant for research in Norwegian hymnology and theology to Dr. J. C. K. Preus, Minneapolis, executive director of the Department of Christian Education of the Evangelical Lutheran Church. He spends the summer in Norway.

Problems of morality — including vice and drug addiction — have become "staggering, not to say frightening," among American military men at Far East bases and the natives, Episcopal Bishop Henry I. Loutit of the South Florida diocese reported after he toured Pacific areas. The bishop, a former Armed Forces chaplain, with a committee of the National Council of Churches and the General Commission of Chaplains, visited military bases in Japan, Korea, Okinawa, Alaska, and Hawaii last September.

Warning that the effect of the situation on American mores may be "shattering" for generations and "cataclysmic" on Oriental mores, he urged churches in the U.S. to show a real interest in young servicemen, proposed expanding the chaplain corps, and recommended that the Government provide sufficient housing for dependents overseas.

The (Lutheran) Church of Finland had 4,198,317 members in 553 parishes as of December 31, 1953, the Finnish statistical yearbook, published in Helsinki, reported. The number is more than 95 per cent of the country's population.

The Orthodox Church of Finland, second largest in the country, had 76,949 members; Free Church of Finland (Congregational), 8,789; Adventist, 3,518; Methodist, 2,088; Roman Catholic, 1,684; Jehovah's Witnesses, 449; Latter-Day Saints, 405.

The Ministers' Council of the Communist government in East Germany has adopted a program to promote materialism and atheism among young people in the Soviet Zone. At youth centers there will be lectures and discussion on problems of life, nature, and society, given under the auspices of the Society for the Spreading of Scientific Knowledge, an agency for furthering atheism. The council announced the publication of some 90 "popular-scientific" booklets of a materialistic and atheistic character.

The Communist leaders also plan to popularize youth dedication ceremonies which will be atheistic counterparts of confirmation and first Communion rites in Protestant and Roman Catholic churches. Hans Joachim Laabs, Deputy Education Minister, announced that all costs of indoctrination gatherings preceding the youth dedication ceremonies will be paid by the state. Teachers who hold lectures for the "preparatory gatherings" will receive "overtime" pay.

Bishop Hanns Lilje of Hanover was elected chairman of the United Evangelical Lutheran Church of Germany (VELKD) at a meeting of its Synod in Weimar, Soviet Zone. He succeeds Bishop Hans Meiser of Munich, who retired May 1.



CHARLES HOGAN PHOTO

THE 50 COMMUNICANT MEMBERS OF OUR SAVIOUR'S CHURCH, a seven-month-old mission in Crestview, Fla., worked hard to sponsor an Easter morning service at Duggan's Lake, three miles from Crestview. Despite down-pouring rain that morning, 1,600 worshipers attended (another Easter service sponsored jointly by all other churches in Crestview drew fewer than 200). Pastor William D. Kniffel writes: "Last September we had only 14 communicants. The small handful of Lutherans in this section of the country where our church is virtually unknown gives all credit to the good Lord and our wonderful people who worked day and night for a successful Easter service."

Photo shows Dr. E. R. Bertermann of St. Louis, Executive Director of "Building for Christ," who preached. Behind him, Prof. Fred L. Precht, director of the Concordia Seminary Chorus from Springfield, Ill., and the pastor. The chorus traveled by bus to sing for three Easter services at Warrington, Crestview, and Panama City, Fla.

Wm. Duggan, a Baptist, lent the use of his land for the special service sponsored by Our Saviour's Congregation.

Conditions among the Mau Mau in Kenya are so serious that the Pocket New Testament League has revised its plans after launching the New Africa Campaign of Scripture distribution and mass evangelization, Alfred A. Kunz, international director of the league, reported upon his return from Africa.

"Missionaries at Nairobi, Kenya, have pleaded with us to begin our Africa Campaign there, feeling the urgency of the need. There seems to be a general feeling in this community that the only thing that can save the situation is a genuine spiritual awakening. . . . Even the editor of the leading newspaper told us that widespread Christian teaching was the thing most desperately needed there at this time. Large editions of our Gospels in the Kikuyu, Kiswahili, and Kikamba languages have already been printed especially for use in the Mau Mau prison and detention camps," Mr. Kunz said. "While in Kenya, we heard many gruesome tales of Mau Mau atrocities, some of them too terrible for repetition. But the Word of God has power to convict and convert even the vilest sinner."



THROUGH THE YEAR-ROUND MISSIONARY PROGRAM of Trinity Church, Jefferson City, 17 children on Easter Sunday received sacrament of Holy Baptism. Throughout story the 85-year-old congregation has maintained a Christian day school. The pastor, Alfred C. Schmalz, is at the left, and principal, Leonard E. Fischer, right.

Brigadier General Edwin J. Meser, Commandant of Cadets and Chairman of the Cadet Religious Welfare Board at U. S. Military Academy, West Point, in referring to a request for several denominations that the rector ministry at West Point be brought under the Army Chaplaincy and to the claim from some Protestant quarters that only Episcopal clergymen were assigned to the Cadet Chapel, defended civilian chaplaincy. Every other aspect of the cadets is with men in uniform, he said. Since many of these young men had never before been away from home, it was felt that they would have available for counsel and guidance a person not vested with military rank.

The board (made up of representatives of the Presbyterian, Episcopal, Methodist, and Lutheran denominations and one "Protestant—no preference") in selecting the last two chaplains gave serious consideration to men of other denominations, the general said. However, the men who did not measure up as well to spiritual qualifications of leadership which we sought, or they voluntarily declined consideration for personal reasons."

The current chaplain is assisted by a Presbyterian. A broad program of Protestant preachers brings to the Cadet Chapel pulpit each month members of all principal Protestant denominations. Gen. Messenger is a member of the Lutheran Church of the Redeemer, Kingston, N. Y. (ULCA).

The Southern Presbyterians decided a plan to unite the three major Presbyterian bodies in the country. More than the necessary 22 presbyteries of the Presbyterian Church in the U. S. voted against the merger. The other two bodies are the Presbyterian Church in the U. S. A. and the United Presbyterian Church.

Some part of the Bible has been published in 1,084 languages and dialects as of December 31, 1954, the American Bible Society reported. The whole Bible has been published in 206 languages; a complete Testament in 260; a Gospel or other whole book in 618.

Last year the whole Bible was printed for the first time in the following six languages: Maltese; Sindhi (Pakistan); Cambodian; Ndonga; Ngal; and Ruanda of Africa.

British Methodists have formed a Wesley Family Association, the membership comprising descendants of John Wesley, 18th-century founder of the denomination. Most of the 85 families in the association bear the name Wesley, Westly, or Welwe. Besides an annual business meeting, social meetings will be arranged for once or twice a year.

The Swiss Roman Catholic hierarchy caution parents: "The purchase of television sets cannot be recommended for all homes like the purchase of radio sets. Use of a television set without discretion can disturb family life and draw youth toward things which are more harmful than useful." In Switzerland, TV is still in the experimental stage.

A 41,839-acre ranch, which sprawls over Pecos and Terrell Counties, Tex., and is worth \$1,100,000, was deeded to Abilene Christian College, a Churches of Christ institution in Abilene, Tex., by W. M. Edwards, 79-year-old cattleman of Fort Stockton. It is the largest gift received by the college since its founding in 1906.

OFFICIAL NOTICE

May 4, 1955

The convention committee of the New Orleans Zone of the Lutheran Women's Missionary League announced today that it had withdrawn its invitation to hold the international convention of the women's organization in New Orleans, July 12-13, 1955. The Lutheran Women's Missionary League, with a membership of 150,000, is affiliated with The Lutheran Church—Missouri Synod.

Local customs of segregation make it impossible for the New Orleans Zone fully to entertain the international Lutheran Women's Missionary League in a manner characteristic of this organization.

When apprised of this action, Mrs. Arthur Preisinger, president of the Lutheran Women's Missionary League, after consultation with synodical officials, stated that the 1955 convention is now canceled.

1955 CONVENTION COMMITTEE

MRS. WM. BORCHERDING

Chairman



Books

The Voice from the Cross. By Andrew W. Blackwood, Jr. Baker Book House, Grand Rapids, 1955. 71 pages. \$1.50.

Facing the Cross. Sermon Sketches for Lent. By Stanley D. Schneider and Others. The Wartburg Press, Columbus, Ohio. viii and 279 pages. \$2.50.

Great Preaching Today. Edited by Alton M. Motter. Harper and Brothers, New York. 255 pages. \$3.00.

The Whole Armor of God. By Ralph W. Sockman. Abingdon Press, New York. 78 pages. \$1.00.

Andrew W. Blackwood, son of a noted teacher of preaching of the same name and a onetime Army chaplain, presents remarkably Biblical meditations on the Seven Words from the Cross, revealing deep insight into the atoning work of the Savior.

The Wartburg Press issues a volume of special interest to pastors, suggesting 14 series suitable for Lenten preaching. Some draw their texts from the Passion history, others from other sayings of Jesus or from the Epistles. Some series include plans for an Easter sermon. The book is a panorama of preaching method and of variety in proclaiming the atonement.

Alton M. Motter edits a collection of 25 sermons delivered to the Chicago Sunday Evening Club, an institution drawing outstanding preachers of the nation. The list of speakers includes pastors, religious educators, missionaries like Frank C. Laubach or E. Stanley Jones, church administrators, and men in public life like Ralph J. Bunche and Luther W. Youngdahl. Some of the messages do not refer to Christ. Some speak of Him, but without His work of atoning for the sins of the world. A few preach the Gospel. All show a lively concern for the problems of our time.

Ralph W. Sockman is the well-known radio preacher. These seven sermons stem from the review of the armor of God in Ephesians 6. The accents are on man's part in the battle of life, and terms like "faith" and "righteousness" are interpreted in that direction.

RICHARD R. CAEMMERER

The Christian Hope. By T. A. Kantonen. Muhlenberg Press, Philadelphia, 1954. 114 pages. Cloth. \$1.50.

The book represents the 1954 Knubel-Miller Foundation Lectures, delivered by Dr. Kantonen. The author has many fine things to say about the rich versatility of the Christian hope, as centered in Christ, focused on the second coming of Christ, and expressing itself in an energetic program of world evangelism. The Christian hope is an inexhaustible source of courage, comfort, optimism, and patience, and calls for unceasing vigilance.

Unfortunately the author expresses views on Inspiration, on the authorship and time of certain Biblical books, on the possibility of man's conversion after

death, on the millennium, on the Antichrist, on Christ's descent into hell, and on other points which we cannot share.

H. J. A. BOUMAN

Instruction in Christian Love. By Martin Bucer, the Reformer. Translated by Paul Traugott Fuhrmann. John Knox Press, Richmond, Va. 68 pages. 5x7½. \$1.50.

Martin Bucer came under the influence of Luther in 1518, and in 1530 at Augsburg accorded with the Lutheran doctrine, though he did not subscribe to the Augsburg Confession. Later he inclined to the Reformed views. He died at Cambridge, England, in 1551, where Archbishop Cranmer had called him to further the Reformation. His *Instruction in Christian Love* develops two themes: how everyone should live not for himself, but for others, and, again, how man may attain the ideal of living for others. The translation by Dr. Fuhrman of Gammon Theological Seminary, Atlanta, Ga., is excellent, and his scholarly notes are invaluable. Bucer's *Instruction in Christian Love* is rated as a classic in Reformed devotional literature.

JOHN THEODORE MUELLER

Missionary Health Manual. By Paul E. Adolph, M.D., M.Sc. (Med.), F.A.C.S. Moody Press, Chicago. 136 pages and index. \$1.25.

From the rich background of medical missionary work in China and as a retired Lieutenant Colonel of the Medical Corps of the U. S. Army, Dr. Adolph has written a brief manual which every missionary will appreciate. The Lutheran Medical Mission Association has purchased a sufficient number of this splendid manual to supply our 150 missionaries in foreign fields. H. A. MAYER

Careers in Religious Journalism. By Roland E. Wolseley. Association Press, New York. 116 pages. \$2.50.

In his latest book Prof. Roland E. Wolseley, chairman of the magazine department, Syracuse University School of Journalism, surveys religious journalism as a vocation and explains all aspects of writing for the press. As he details requirements for a career with newspapers, magazines, radio and TV stations, the author weaves in biographical sketches of men and women who have made their mark in the field.

Media of mass communications are important and powerful, and the church needs trained writers to employ these media effectively. In religious journalism, according to Wolseley, opportunities and demands far exceed qualified personnel.

Announcements

Ordinations and Installations

PASTORS

Commissioned:

Baumann, Emanuel W., missionary at large, Minneapolis (E. Bloomington), Minn., by Pres. H. A. Gamber, April 17.

Installed:

Barg, Edgar E., Redeemer, Manitowoc, Wis., by Erich M. Keller, April 17.
Becker, Bernard, Bethel Mission, Kansas City, Kans., by Harlan Hartner, April 17.

Berndt, Marcus, St. Paul, Wittenberg, Wis., by Harold Krenz, April 17.
Binger, Ervin A., St. John near Albany (Krain); Immanuel, near Albany (Farming), Minn., by William Timm, April 17.
De la Fuente, Alfonso, San Pablo, Mexico City, Mexico, by A. Lopez, March 27.
Hemmann, Louis O., St. Paul, Ellsworth, Kans., by W. G. Seeliger, April 24.
Koehler, Luther, St. Peter, Estevan, Sask., Can., by W. Dressler, April 17.
Kreutz, August P., Immanuel, near Lockport, N. Y., by Carl W. Oldach, April 24.
Lippmann, William H., Immanuel, Aurora-ville; Trinity, Borth, Wis., by H. D. Boyer, April 17.
Michael, M. J., Trinity (German), Toronto, Can., by Pres. W. O. Rathke, March 6.
Miller, Frank A., Mount Calvary, Maple Creek, Sask., Can., by Louis C. Theiss, April 17.
Nauss, Milton J., Calvary, Buffalo, N. Y., by Dr. Martin Walker, April 17.
Schiefelbein, Herbert A., Beautiful Savior, Milwaukee, Oreg., by William C. Naatz, April 17.
Schinnerer, Richard A., Holy Cross, San Diego, Calif., by Roy G. Gesch, April 24.
Schwartz, Ernest W., St. John, near Fall Creek, Wis., by E. G. Schedler, April 24.
Seegers, Conrad J., St. Paul, Harvard, Ill., by E. T. Grotelueschen, April 17.
Storm, Henry J., Trinity, Panama City, Fla., by Wm. G. Kennell, April 24.
Teachenor, Monroe, Redeemer, Livingston, Calif., by Arthur Brohm, Jr., April 17.
Umbach, Erwin T., First, Windsor, Ont., Can., by H. J. Storm, April 17.

Official Notices

For reasons of health former President Armand E. Mueller tendered his resignation from the Presidency of the Southern California District. Henceforth all official correspondence pertaining to his office should be sent to the undersigned. — VICTOR L. BEHNKEN, President, Southern California District, 5146 E. Olympic Blvd., Los Angeles, Calif., or 137 S. Pine St., Orange, Calif.

According to the regulations of The Lutheran Church—Missouri Synod and by authorization of the faculty of Concordia Teachers College, River Forest, Ill., Robert A. Atwood, Rochester, Minn., has been examined by a committee of the faculty and has given satisfactory evidence of his spiritual maturity, doctrinal knowledge, and understanding of Christian education and church practice. He is herewith declared eligible for a divine call to the teaching profession of our church.

The Colloquy Committee consisted of Profs. John F. Choitz, Walter O. Kraeft, Alfred Schmieding, and the undersigned. — MARTIN L. KOEHNKE, President, Concordia Teachers College, River Forest, Ill.

The Southern California District has increased the number of circuits in the District from 10 to 17, as follows:

1. Rev. Victor W. Neemeyer, 430 E. Figueroa St., Santa Barbara, Calif.
2. Rev. Elmer F. Ude, 1039 N. Lincoln St., Burbank, Calif.
3. Rev. Theo. C. Schoessow, 2111 Overland Ave., Los Angeles 25, Calif.
4. Rev. Wm. J. Schepman, 3811 Muirfield Ave., Los Angeles 8, Calif.
5. Rev. Eldred W. Dierker, 1145 S. Walnut, Inglewood, Calif.
6. Rev. Paul C. Neipp, 731 N. Sanders Ave., P. O. Box 384, Ridgecrest, Calif.
7. Rev. R. E. Schulz, 5522 Alessandro, Temple City, Calif.
8. Rev. Reno H. Jeske, 244 S. Pickering Ave., Whittier, Calif.
9. Rev. E. C. J. Boxdorfer, 4216 E. 56th St., Maywood, Calif.
10. Rev. Norbert C. Mueller, 5146 E. Arbor Rd., Long Beach 11, Calif.
11. Rev. L. E. Faasch, 728 E. McKinley, Pomona, Calif.
12. Rev. William C. Gesch, 171 S. Center St., Orange, Calif.
13. Rev. Rheinhold F. Knaus, 9048 Sierra Ave., Fontana, Calif.
14. Rev. W. H. Tensmeyer, 472 N. Sixth St., Banning, Calif.
15. Rev. Roy G. Gesch, 1721 S. Horne, Ocean-side, Calif.
16. Rev. Clarence Damschroeder, 3993 Park Blvd., San Diego 3, Calif.
17. Rev. O. W. Mieger, 711 Seventh Avenue, Yuma, Ariz.

The *Praesidium* of the District is no President: Rev. Victor L. Behnken, Pine St., Orange, Calif.

1st Vice-President: Rev. G. C. Sch 840 S. Almansor, Alhambra, Calif.

2d Vice-President: Rev. Wm. Graumann Oakwood Pl., Riverside, Calif.

3d Vice-President: Rev. Im. F. Hodde Garthwaite Ave., Los Angeles 8, Calif.

VICTOR L. BEHNKEN, President, Southern fornia District.

Ontario District Convention

The convention of the Ontario District meet in St. Luke's Church, Ottawa, O. June 6, 8 P. M., to Thursday, June 9. Oswald Waech will lecture on *Evangel* CLARENCE J. KILINGER, Secretary.

Notices

St. John's College has need of a nurse for the next school year, 1955—Write: R. J. DUMLER, Business Ma St. John's College, Winfield, Kans.

Anyone knowing of Lutherans living or moving to, Licking County, Ohio, esp the towns of Granville, Alexandria, or ark, please contact ROBERT W. ALRUTZ, P Lutheran Church, Granville, Ohio.

Summer Services

The Alberta-British Columbia District conduct summer services, June 26—September 4, in Banff and Jasper National. There will be Lutheran services in the room of Banff High School on Banff A and in the Parish Hall of the Anglican C in Jasper. Both services begin at 11 A. W. C. EIFERT, Executive Secretary.

Lutheran services for Yellowstone tourists are conducted at the Comm Protestant Church, West Yellowstone, Sunday evenings, June through A 7 P. M.—REV. O. F. WAGNER, 15 E. C Bozeman, Mont.

Valparaiso U. Summer School and Institutes

The 1955 summer session at Valparaiso will begin June 13 and end August 5. Students may earn up to eight full-value semester credits. The summer session is designed to serve persons interested in several courses (with or without credit), those who want to improve their certification college students—including beginning men—who wish to accelerate their academic progress. Chapel services are held daily.

The six summer institutes are:

Institute of Liturgical Studies, held year at Lutheran Church of the Covenant, Maple Heights, Ohio, May 31—June 2.

Church Music Workshop will be held at Valparaiso campus, June 27—July 1.

Institute on Human Relations, sponsor Lutheran Human Relations Association campus, July 8—10.

Lutheran Service Volunteers School, held annually at Valparaiso U. by the Inter League, July 10—15.

Rural Life Institute, with program planned by Synod's new Rural Life Committee, July 26—28.

Social Work Institute, August 22—26.

Inquiries and reservations should be sent to PROF. PAUL SEEHAUSEN, Director of Summer Activities, Valparaiso University, Valparaiso, Ind.

Available

Used red carpeting available to any man or congregation for transportation cloth from Bethlehem Lutheran Church, R. 4, lyle, Ill.—MRS. VERA ROMMELMANN, Carlyle, Ill.

Buckeye bronze church bell, 28 inch diameter, 21 inches high, for cost of transportation.—REV. F. C. GIESE, 3640 N. Milwaukee Ave., Chicago 34, Ill. Palisade 5-8903.

Communion set, including flagon, cloth host box, and paten, in fair condition, for mission for postage.—REV. WM. G. GRAF, JR., R. 1, Elwood, Nebr.

and baptismal font for cost of trans-
 - IMMANUEL LUTHERAN CHURCH, 909
 St. Clair, Mich.
 gical library, predominantly homilet-
 several thousand books, English and
 with index of 100,000 cards. For
 a unit for small fraction of original
 free for transportation charges from
 ear Fort Wayne, Ind., to interested
 continuing the work. — REV. WERNER
 ELBERG, Howells, Nebr.

Wanted

more used pews 10 and 11 feet long. —
 LUTHERAN CHURCH, 329 Ward St., Walling-
 ton, Ohio.

appointments for new mission. —
 LUTHERAN CHURCH, Robert W. Alrutz,
 e, Ohio.

Changes of Address

ardt, Dr. E. E., em., 2718 W. 13th Ave.,
 iver, 8 B. C., Can.
 Louis G., Box 64,
 nam Valley, N. Y.
 Martin W., Caixa Postal 911,
 to Alegre, R. G. S., Brazil
 ge, Wilton, 8130 Chapp, Center Line,
 th.
 er, Theodore F., 6020 Arlington Blvd.,
 hmond, Calif.
 l, Theodore E., 441 E. 222d St., Apt. 23,
 lid 23, Ohio
 B., 227 E. First, S., Tooele, Utah
 Eugene W., Jr., 6070 Cody St.,
 rada, Colo.

Koerber, Elmer H., 614 E. Bennett,
 Springfield, Mo.
 Luke, Harold H., 30 W. Oregon,
 Lapeer, Mich.
 Maehr, Martin J., 920 N. Columbia Ave.,
 Seward, Nebr.
 McRee, George, 16207 Chatfield, Ave.,
 Cleveland 11, Ohio
 Mertz, Gustav H., em., 1149 Hillcrest Road,
 West Lafayette, Ind.
 Miller, Harry F., 801 Silva Ave.,
 Santa Rosa, Calif.
 Mueller, Martin H., R. 10, South St. Paul,
 Minn.
 Phipps, Ralph A., 157 Totsuka-machi,
 Totsuka-ku, Yokohama, Japan
 Ramelow, Herman F., R. 1, Seward, Nebr.
 Reinhardt, Chaplain Harold L.,
 Hq. 29th AAA AW Ba (SP), APO 201,
 San Francisco, Calif.
 Rengstorff, John H., Harbine, Nebr.
 Scharrer, John W., 63 Southwick St.,
 St. Thomas, Ont., Can.
 Scheelk, Leo, 4 S. Solinsky St.,
 Sonora, Calif.
 Schieman, Martin, Clifford, Ont., Can.
 Schoedel, Walter M., 4130 N. Washington
 Rd., Fort Wayne 8, Ind.
 Stapf, Carl J., 7 S. University St.,
 Vermillion, S. Dak.
 Tauscher, Robert, 1229 Van Houten Ave.,
 Clifton, N. J.
 Tornow, Lothar V., 760 Victoria,
 Costa Mesa, Calif.
 Thy, Elmer D., 913 Fairfield Rd.,
 Allison Park, Pa.
 Williams, David R., Cole Road, Colden, N.Y.
 Zorn, Robert M., Concordia Seminary,
 Nagercoil, T. C. State, S. India

Teachers:

Brink, Marvin F., 8729 McKenzie Rd.,
 St. Louis 23, Mo.
 Christiansen, Alfred, 535 N. Union,
 Fremont, Nebr.
 Dargatz, Otto, 2507 Wilshire, Springfield, Ill.
 Fischer, David P., 523 Eiler Ave.,
 St. Louis 11, Mo.
 Grauer, Albert W., 55 Meigs St.,
 Rochester 7, N. Y.
 Hagenmueller, Ernest, 12308 Manchester,
 Kirkwood 22, Mo.
 Rudiger, Robert, Box 42, Fairmont, Okla.
 Schnabel, Robert V., 6902 S. Calhoun,
 Fort Wayne 6, Ind.
 Schwier, Paul W., 6216 W. Catalpa,
 Chicago 30, Ill.
 Stellhorn, Adalbert H., 4320 Big Chief,
 St. Louis 23, Mo.
 Wessel, Victor, 438 S. Davis St.,
 Centralia, Ill.

Notice

Articles, church news, announce-
 ments, obituaries, intended for publica-
 tion in the LUTHERAN WITNESS, books
 for review, and general correspondence
 should be addressed to the Editorial Of-
 fice, 801 De Mun Ave., St. Louis 5, Mo.

Reports of ordinations, installations,
 dedications, anniversaries, and changes
 of address of pastors and teachers
 should be sent to the Statistical Bureau,
 Lutheran Building, 210 North Broad-
 way, St. Louis 2, Mo.

What are we doing for Missions?

SYNOD			DISTRICT	
BUDGET		RECEIVED		\$
\$9,100,000.00	JAN.	\$ —	Alberta and British Columbia	2,463.61
8,341,666.66	DEC.	—	Atlantic	44,152.75
7,583,333.32	NOV.	—	California and Nevada	27,260.59
6,824,999.98	OCT.	—	Central	140,401.45
6,066,666.64	SEPT.	—	Central Illinois	46,540.51
5,308,333.31	AUG.	—	Colorado	11,875.94
4,549,999.98	JULY	—	Eastern	36,071.41
3,791,666.65	JUNE	—	English	80,466.81
3,033,333.32	MAY	—	Florida-Georgia	5,093.48
2,274,999.99	APRIL	1,376,852.17	Iowa East	34,081.50
1,516,666.66	MARCH	779,935.28	Iowa West	56,682.07
758,333.33	FEB.	376,175.20	Kansas	36,900.00
			Manitoba and Saskatchewan	1,293.53
			Michigan	138,389.45
			Minnesota	109,336.18
			Montana	3,589.62
			North Dakota	16,665.65
			North Wisconsin	47,791.74
			Northern Illinois	106,401.12
			Northern Nebraska	37,234.52
			Northwest	26,978.98
			Oklahoma	10,539.35
			Ontario	10,500.00
			South Dakota	14,633.22
			South Wisconsin	67,558.87
			Southeastern	25,170.76
			Southern	4,257.16
			Southern California	22,523.51
			Southern Illinois	32,523.38
			Southern Nebraska	37,734.46
			Texas	21,247.18
			Western	104,129.16
			TOTAL FROM DISTRICTS, Feb. 1 to April 30, 1955	\$1,360,487.96

OPERATING STATEMENT

	1954	1955
Cash Requirements, Feb. 1 to April 30	\$2,025,000.00	\$2,274,999.99
Cash Receipts, Feb. 1 to April 30	1,119,105.26	1,376,852.17
DEFICIT	\$ 905,894.74	\$ 898,147.82

Charles E. Groerich, Assistant Treasurer



Contribute for Missions Each Sunday

Plain-Spoken Books for young people



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